

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Paralysis in Palestine

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ENTHRONEMENT OF THE RT. REV. CHARLES F. BOYNTON, S.T.D.

The Bishop of the district of Puerto Rico and the Virgin Islands was enthroned on June 24th in the Cathedral of St. John the Baptist, San Juan, P. R.

of the Pacific

[See page 5.]

On-the-Scene Reports from Religious Leaders and Writers in Forty-Two Nations



What is the present state of Christianity in the world?
How has Christianity emerged from the war in these countries?
What is happening in the publication of Christian Literature,
distribution of the Bible, development of missionary work, and
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Foreword by the Archbishop of Canterbury

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LETTERS

"Be Strong in the Lord"

TO THE EDITOR: Having just read Bishop Manning's twenty-five sermons and addresses, *Be Strong In The Lord*, I would like to recommend them to our younger clergy as models of what effective preaching and teaching may be, where one has convictions for which he cares enough to express.

A following of the Bishop's pattern and directness might conduce toward making better preachers and teachers of all of us clergy.

This slender volume might profitably be a required study in the homiletics department of every one of our seminaries.

✠ THOMAS JENKINS,

Retired Bishop of Nevada.

Brooklyn, N. Y.

Administration by Laymen?

TO THE EDITOR: At a recent late celebration of the Holy Communion in Grace Church, Sandusky, Ohio (the Rev. Hundson Cary, Jr., rector), a layman assisted the rector in the administration of the Sacrament. Since when is this permitted in the Episcopal Church? I always believed that the Church taught that one had to be in deacon's orders before he could assist in the distribution of Holy Communion. I was brought up in this parish as a boy and I know Fr. Mapes never taught us any such thing as this.

A former rector of this same parish did this same thing once before but when it was called to the attention of the late Bishop Leonard it did not happen again. Does the present Bishop of Ohio sanction such a practice? If a rector can appoint a layman to exercise the functions of the diaconate then why bother ordaining men in this order of the Sacred Ministry?

R. DAVIDSON.

Shaker Heights, Ohio.

Editor's Comment:

An attempt to authorize the administration of the chalice by a layman was defeated in the 1946 General Convention. As to whether the Bishop of Ohio sanctions this practice, an inquiry addressed to him has received no reply. A similar inquiry addressed to the rector received the rather curious (and apparently irrelevant) reply: "Please be kind enough to advise your reader that it has never been my custom to answer anonymous letters."

Apostolic Order

TO THE EDITOR: Until recent years, irrespective of Churchmanship (high, low, or broad), Protestant Episcopalians regarded the historic episcopate, the two sacraments instituted by Christ, the creeds (Nicene and Apostolic) and generally speaking what is summed up in the Lambeth Quadrilateral, as both permanent and essential characteristics of the Church. Beginning with the General Convention in 1928 at Washington, D. C., a new view of Church relationships was ad-

vanced by the first hint of a desire to merge this Church with several Protestant bodies — Methodists, Presbyterians (North and South) and others — with a view towards ultimate organic unity. Successive General Conventions furthered the movement until commissions were appointed to meet and submit what each considered basic in doctrine and polity.

In 1919 the first step was taken in relation to membership with the Federal Council of Churches of Christ in America, and progressing in successive General Conventions, until in 1943 \$7,000 was appropriated to the Federal Council and so apparently full membership in that body attained.

Today in England and America Evangelism with a capital "E" is being called for with conversion on a nation-wide scale in both countries. We like to believe that Almighty God desires all men to be saved through Jesus Christ, His Son, by the operation of the Holy Ghost, but conversion from what to what? Are the ancient landmarks of the Church to be scrapped? Will the Anglican Communion give up, for instance, the historic episcopate? Will the Protestants accept it? Will the Catholic east and west give up bishops? I throw me, no!

(Rev.) EDMUND S. MIDDLETON.
Baltimore, Md.

Depositions

TO THE EDITOR: In reading your very valued journal from week to week, I am particularly struck with the number of depositions granted to many of our clergy who have withdrawn from the work of the Christian ministry. In almost all of these cases, the reasons given are "for those not affecting their moral character."

What can the real reason be for their withdrawal? If this condition continues in our Church life, it would seem advisable that a study of these withdrawals be made so that this condition can be eventually eliminated from many of our dioceses. Something is decidedly wrong, and we should be giving this matter some concern.

(Rev.) EDGAR C. YOUNG.
Petersburg, Va.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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Carillon Chimes

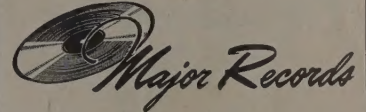
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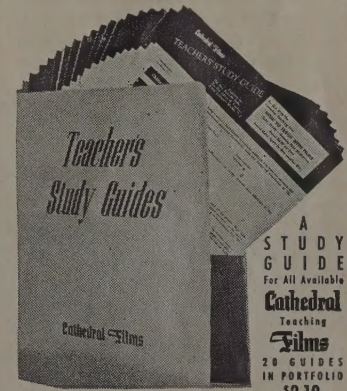


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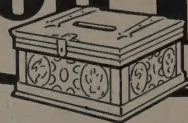
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The Question Box



Conducted by CANON MARSHALL M. DAY

• *Do any of our churches have regular confession boxes as the Roman Catholics do?*

Yes, quite a few do have confession boxes, though the majority of them do not. It is rather a pity to find this taken as a peculiarly Roman practice or as an index of extreme churchmanship, as it is much the most sensible arrangement for the administration of penance. It combines the most absolute privacy of the penitent with the most complete publicity for the ministration.

• *Are there any Episcopal parishes where they have the Stations of the Cross set up in the church and use the Hail Mary in the service?*

Yes, meditation on the incidents of the Way of the Cross is such a valuable devotional practice that this series of pictures is to be found in many churches even though they do not all use the service. I suppose that where this devotion is used as a public service, the Hail Mary is generally said; at least I do not know of any printed form for the Stations that does not contain it.

The Hail Mary is said publicly in a great number and variety of parishes and to a greatly varying extent. For the most part it is used in private or at non-liturgical devotions, such as the Stations of the Cross or Benediction of the Blessed Sacrament. I have never heard it interpolated into the Prayer Book service.

• *What are the Canonical Hours and what prayers are said at each?*

The Canonical Hours are the times at which monastic communities assemble daily for common prayer. The phrase may be used also to designate the service said at those times. Theoretically there are seven day hours: Lauds at daybreak; Prime at 6 AM (first hour of the ancient day); Terce at 9 AM; Sext at noon; Nones at 3 PM; Vespers at 6 PM; Compline about 9 PM; and there is also a night service called Matins or Nocturns said at midnight. In actual practice there are great variations in times at which these services are said.

The prayers to be said at these hours make up a book called the Breviary and copies of this can be obtained from

the Morehouse-Gorham Co. Suggestions for the private and personal use for these times can be found in Bishop Andrewes' Devotions and in the *Treasury of Devotion*. A private use might well be made by commemorating our Lord's birth or His arrest in the garden of Matins; His trial at Lauds; His condemnation to death of Prime; His crucifixion at Terce; the beginning of the three hours of darkness at Sext; His death at None; the descent from the cross at Vespers; and the entombment at Compline.

• *Why are angels such as Michael called "saint" in the Prayer Book and Missal? Aren't angels and saints quite different?*

The word saint is simply an anglicized form of the Latin word *sanctus*, which means holy. It is usually translated when applied to classes of beings, but retained in the Latin form when applied to individuals; e.g., the holy angels, but St. Michael; the holy martyrs, but St. Stephen.

Yes, saints and angels are very different things, and while we might talk of St. Gabriel, we should not call him a saint, but an archangel. Saints are ordinary human beings who exhibit Christian faith and virtue to an heroic degree, "Champion Christian." And an angel means either a spiritual being created by God, but of a higher order of existence than the human, a pure spirit without any material nature; or more specifically, a member of the lowest, most nearly human order of such beings.

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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NINTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Enthronement of Bishop Boynton

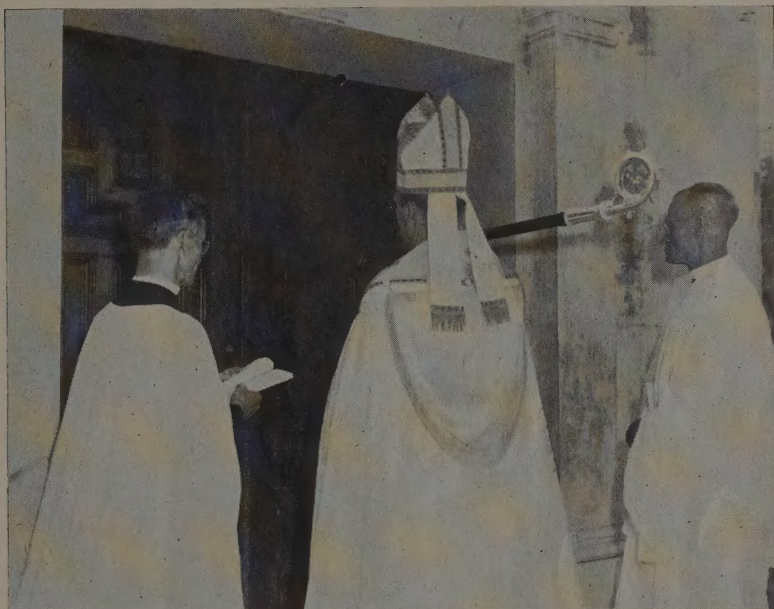
The Service of Installation and Enthronement of the Rt. Rev. Charles F. Boynton, S.T.D., as ordinary of the Missionary District of Puerto Rico and the Virgin Islands, was held in St. John's Cathedral, Santurce, P. R., on the Feast of St. John the Baptist, June 24th.

The Rev. A. Ervine Swift represented the Presiding Bishop and the National Council. Bishop Voegeli of Haiti represented the American Church missionary districts in the Caribbean. The Rt. Rev. Nathaniel W. Newnham Davis, Lord Bishop of Antigua, represented the autonomous Anglican Province of the West Indies.

Every priest in the district but one, whose car broke down on the way, and every lay worker but one, who was unavoidably detained, attended the enthronement. Delegations of the laity came from far and near, and the cathedral was filled to the doors before the service commenced promptly at 11:30 AM.

The colorful procession of crucifers, flag bearers, a combined choir of some 50 voices, lay workers and officials, clergy, and visiting dignitaries entered the cathedral singing the hymn, "Praise my soul, the King of Heaven." The cathedral canons, the Rev. Frs. Aristides Villafañe, John Swinson, and Julio Garrett, who were delegated to install and enthrone the Bishop, remained at the west door, until the Bishop arrived with his deacons of honor, the Rev. Frs. Lorenzo Alvarez and John Levo. Canon Villafañe, canon residentiary, officially admitted the Bishop after the latter had struck the door three times with his staff demanding entrance. The Bishop was then led to the entrance of the chancel by his canons, accompanied by his deacons of honor, where he knelt in prayer while the choir sang the anthem, "God be in my head," following the singing of Psalm 122.

Canon Garrett then offered the ancient prayers in the name of all present for their Bishop, and conducted the Bishop to a seat in the sanctuary. The Bishop then made his petition to be enthroned, and presented documents testifying to his due consecration. These were exam-



SERVICE OF ENTHRONEMENT: (top) the Bishop knocks three times on the door of the cathedral, demanding entrance as the chief shepherd of the district; (below) the Bishop kneels while the choir sings "God be on my head." (Left to right) the Rev. Frs. Levo, Garrett, Swinson, Aristides Villafañe, and Krueger.

ined and then read publicly by the deputy chancellor of the district, Mr. Philip Herrick, Federal District Attorney of Puerto Rico. This was followed by the administering of the oath to the Bishop by the chancellor.

The canons then led the Bishop to the throne, and Canon Swinson assigned Bishop Boynton to "this Throne of our Bishops and Chair of the Cathedral." Following a prayer and the Blessing of the Bishop, Canon Swinson declared the Enthronization duly and fully accomplished, and the congregation sang the *Te Deum Laudamus*.

During the singing of Tchaikovsky's "Holy, Blessed Trinity," the clergy paid their respects to the Bishop, and were then blessed by him. The executive secretary of the district, the Rev. Esteban Reus-García, then presented the Bishop to the people as their true and undoubted Bishop.

The hymn, "Rise up, O men of God," preceded the Bishop's primary charge to the clergy and laity. Bishop Boynton took as his text Isaiah 40:9, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up your voice with strength; lift it up; be not afraid; say unto the cities of Judah, Behold your God." In the spirit of this text, the Bishop called for the evangelization first of the Church and then of the people of the Islands with more courage and straight-forward presentation of the revealed and indisputable truths of the Catholic faith as the Episcopal Church has received the same on the part of everyone, clergy and laity alike, than the Church has been accustomed to show in times past.

The Bishop said in part:

"Thanks be to God, to an increasing number today, as to the second. Isaiah and others of old, the realization has grown that (compromise) has been all of no use. And to an increasing number, each attempt to find solace and value in the religious and cultural heritage of those with whom the Church would compromise has made it clearer and clearer that there are no grounds for compromise, and that the religion of Moses and the prophets, divinely fulfilled through the revelation of Jesus Christ, mediated to men by His Holy Church through the power of the Holy Spirit, in its purity, is the true religion, the only religion the new Israel is to proclaim to the world. . . . The world contains nothing to take the Church's place; neither a religious people, nor a god, nor a theology, nor a philosophy. The time has come, at long last, for the new Israel, the Church, to re-assert herself. She alone possesses what the world needs. It is for her now to repent, purge herself, discipline herself, and organize herself, that she may get on with her business of bringing salvation to the world."

After the sermon, a collection was



PROCESSION: Bishop Boynton enters the cathedral with his chaplains.

taken on behalf of the Presiding Bishop's Fund for World Relief. Then the Bishop blessed the people.

Words of official greetings were brought to the Bishop from the Presiding Bishop and the National Council by Father Swift, from the neighboring Episcopal missionary districts by Bishop Voegeli, and from the Province of the West Indies by Bishop Davis.

The choir then sang Psalm 121, "I will lift up mine eyes unto the hills," as the Bishop, with his canons and deacons of honor, proceeded to the west portal, where he then blessed the city, the island, and the district. After the departure of the Bishop, the procession left the cathedral while all sang the hymn, "Ye watchers and ye holy ones."

A luncheon was given by the ladies of the cathedral guild for the Bishop, the visiting dignitaries, the clergy and their wives, and the lay workers of the district, at which time many brief addresses were given. Canon Swinson acted as toastmaster.

In the Bishop's charge, as a step towards more efficient organization for the advancement of evangelization, he declared created three archdeacons, and appointed three archdeacons; the Archdeaconry of the Virgin Islands with the Ven. John Swinson as archdeacon; the Archdeaconry of San Juan, the Ven. Esteban Reus-García, as archdeacon; and the Archdeaconry of Ponce, the Ven. Julio Garrett, archdeacon. Clergy conferences no less than three times a year were called for. A stronger participation on the part of the laity and youth in the life of the Church was stimulated by the appointment of the Rev. Donald F. Gowe, M.D., not only as the Bishop's personal chaplain but also as director of laymen's and youth work in the district.

The Bishop also recognized the place in the life of the Church held by Holy Trinity Church, Ponce, which is celebrating its diamond jubilee, and the faithful service of its priest in charge, the Rev. Antonio Villafañe, by appointing him an honorary canon of the cathedral.

The act of enthronement was completed by the offering of the Holy Sacrifice by the Bishop in the cathedral on behalf of the diocese on Wednesday morning, June 25th.

VISITORS

Interview with Archbishop Gregory

By ELIZABETH MCCracken

Archbishop Gregory, Metropolitan of Leningrad and Novgorod, Russia, who has come to the United States as the special representative of Patriarch Alexei of Moscow and All Russia, on a mission to unite spiritually the Russian churches in the United States with the Mother Church in Moscow, reached New York by plane, July 18th. The mission is of unique importance. It is too soon for any statement to be issued regarding it; but Archbishop Gregory very kindly consented to an interview, the understanding being that the interviewer wished only to ask questions on other matters of importance.

The Archbishop speaks no English. Miss Ellen Routsky, secretary-treasurer of the Orthodox and Anglican Fellowship, graciously agreed to act as interpreter. Miss Routsky's father was consul in New York with the last consulate of the Imperial Government of Russia, serving until the Revolution of 1918. She speaks both English and Russian fluently.

The first question was about Church life in Russia. The Archbishop answered:

"The doors of all the churches not destroyed in the war are open, and they are always filled for services of worship. On great holy days there are too many people, and they cannot all get inside. There are 25,000 churches in use."

The next question was in regard to theological education, concerning which Archbishop Gregory is an authority. He replied at some length, with earnest warmth of feeling, saying:

"In the Russian Orthodox Church there are three grades of institutions to which men who are to become priests go. The highest is the theological academy. We have two of these, one in Moscow and one in Leningrad. Students spend four years in the theological academy, after four years in the theological seminary, which is the school just before the academy. We have eight theological seminaries now: in Moscow, Leningrad, Kiev,

Odessa, Stavropol, Vilna, Volyga, and Minsk. In three other cities, we have special classes, which will grow into seminaries; those cities are Grodno, Donetsk, and Chernovik.

"No student may enter a seminary until he is past 18 years old and has finished his preliminary education [high school, this would be in the United States]. He then has eight years of work before him — four in the seminary, four in the academy. All the classes in all these institutions are full, except in Leningrad, where we have only recently opened. In Kiev, there will be a third academy, when the buildings, destroyed by the Germans, can be rebuilt."

In reply to a question about the subjects taught, the Archbishop said:

"The principal religious subjects come first; then come logic, Church history, psychology, philosophy, languages, the history of other religions [comparative religion], and missionary technique, or how to teach the religion of the Church to those who have not yet heard it. The languages taught are Latin, Greek, Hebrew, of the dead languages; and English, German, and French, of the living languages. The old Church Slavonic, the language of the Liturgy, is taught."

When asked about the faculty of the theological schools, Archbishop Gregory replied:

"The teachers are principally graduates of the academies, with a few graduates of secular schools. Some are in Religious Orders; some not. The future of the Russian Orthodox Church is assured by our theological educational situation. Already priests have been ordained for active work. Younger men are coming in, to carry on their preparation and then to be ordained and go out."

The matter of the support of this important work was mentioned. The Archbishop said, with quiet satisfaction:

"The support comes entirely from Church money and from contributions from the people. The budget of our work in Leningrad is 1,500,000 rubles a year. The Church and the people give it all. All that the government does is to give us buildings, rent free; but we must meet repairs — that will run to another 1,500,000 rubles."

Neither the Archbishop nor Miss Routsky felt certain of what a million and a half in rubles would be in dollars. The Archbishop went on to speak of the financial condition of the clergy and then of theological students:

"The priests are now independent, and not in want as they were during the war. They are on exactly the same footing, financially, as other citizens, paying the same income taxes. Our theological students live in the institutions, where they have sleeping quarters and refectories. They are released from military service by the gov-

ernment while they are studying, just as any other students are. Their money allowances are the same as those of other students; but with the difference that the Church pays their allowances. This money provides for such personal expenses as clothes and other needs."

The discussion of education led to questions about books. Archbishop Gregory explained, saying:

"In 1918 the religious books were taken by the public libraries; so they were kept from destruction. We have the libraries

in Moscow, which will lend any books to us, as soon as arrangements can be made. All of the religious books and libraries were preserved, with many other books. In that we are fortunate.

"About Bibles: the Bible Society gives us some Bibles. We have the materials for printing, but no place to do it in, and too little paper."

Another important question had to do with the Religious Life, always a notable element in the history of the Russian Orthodox Church. Archbishop



ARCHBISHOP GREGORY ARRIVES: the Metropolitan of Leningrad and Novgorod, the personal representative of Patriarch Alexei of Moscow, arrived July 18th.

Gregory spoke with deep feeling about this, saying:

"The war caused the monks to be scattered from their monasteries. During that long time they lived the Religious Life individually. Now, they are beginning to work together again. In my own diocese of Leningrad, we have 35 monks in the monastery. Other monasteries are opening again. There are again pilgrimages to the Troitsa Monastery to honor the relics of St. Sergius. The monasteries at Kiev and Pochaiev are now again open. The people are contributing to this work."

The last question had to do with the religious education of children. The Archbishop said:

"According to the Russian Constitution, children must be left free, completely free, until they are 18 years old. Their parents may teach them religion at home; it is left to the parents. Many children come to church; many receive the Holy Communion. We have many Baptisms of children brought by their parents or other guardians. Some are infants; others are older children. In the three days of the May Day celebration, this year, we had more than 500 Baptisms in one cathedral. The constitution has an article, declaring religious freedom and freedom of conscience and the Church; and it provides penalties for any violations of it."

The Archbishop then gave a few statistics regarding the Church in Russia. There are 25,000 churches; not less than this number of priests, since there is at least one for every church and more than one for the cathedrals. There are 72 bishops.

YOUNG PEOPLE

Russians-Japanese Absent As World Christian Youth Conference Opens

By SYDNEY C. LUCKER
Of Religious News Service

The Second World Conference of Christian Youth opened in Oslo, Norway, with more than 1,000 young people and adult Church leaders present at the first plenary session. Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, conducted the opening service in Our Savior's Cathedral, Oslo.

The conference, beyond doubt the most representative ever held in Norway, included delegates from the old-established Churches of Europe as well as the "younger Churches" of Africa, India, China, Burma, Malaya, Madagascar, the Middle East, and South America. In addition there was a large delegation from North America.

A Japanese delegation had not arrived as the sessions opened and little hope was felt that it would appear. Dr. W. A. Visser 't Hooft, General Secre-

tary of the World Council of Churches, said the Japanese delegation had been ready to leave but had not received the required exit permits.

He said the Far Eastern Commission, composed of representatives of 11 nations, recognized the importance of the Oslo Conference but had not yet formulated a policy as to which Japanese could leave the country. "We had hoped that the Allied authorities would show greater imagination and generosity in dealing with the problem," Dr. Visser 't Hooft declared.

Sixteen German delegates from the American, British, and French Zones were present, including three from Berlin. They were accompanied to the conference by Pastor Martin Niemöller. Each of the German delegates had been a member of the underground, carrying on Christian youth organization activities which were suppressed by the Nazis in 1935.

There were no Russian delegates present. A message from the Moscow Patriarchate had explained that the Russian Church is holding a conference this fall to discuss relations with other Churches and that it was considered inadvisable at this juncture to send a youth delegation to Oslo.

The conference opening climaxed preparatory sessions attended by more than 200 leaders.

Addressing the opening session, Dr. Visser 't Hooft asserted that "vital Christianity is today almost everywhere a minority movement."

"The process of secularization of the masses through a modern, impersonal technical culture has not been arrested," he said. "We must take a very sober view of the chances of the Church making a real impact on the world."

The World Council leader stressed that the Oslo Conference was the first large, world-wide meeting of delegations of Christians from both sides of the second world war. He said such meetings could only lead to restored fellowship if they took place in an atmosphere "unpermeated by sentimentality."

"What happened between nations was of such terrible weight," Dr. Visser 't Hooft stated, "that it cannot be brushed aside with the idea that the past can be forgotten. But neither should the atmosphere be one of settling accounts."

Dr. Visser 't Hooft urged the conference to listen to what God would say to them as well as to what they would say to each other. "God will give us new marching orders, but not by providing panaceas," he said. "He gives us something better: a certainty of direction, a fellowship to move forward with, a deep concern with our fellowmen, a burning desire for the righteousness of His kingdom and light enough to see

the next concrete steps to be taken." Dr. Visser 't Hooft, who is a native of Holland, said he felt deeply the "burden of guilt" resting upon his country in the conflict with Indonesia.

RELIEF

\$250,000 Needed for Presiding Bishop's Fund

Robert D. Jordan, Director of Promotion for the National Council, has written the following letter to the clergy of the Church, telling of the deficit to be met for the quota of the Presiding Bishop's Fund for World Relief:

"The Church still needs \$250,000 to reach its 1947 goal for the Presiding Bishop's Fund for World Relief.

"The July 15 report . . . shows a very marked improvement over the one of the previous month, but we must face the fact that we are still a quarter of a million dollars below our objective.

"Reports coming in from all parts of the Church are almost uniformly the same: 'Where the needs have been presented to the people, they have responded.'

"How fine it would be if, at the September meeting of the National Council, it could be announced that every diocese and missionary district was over its goal.

"If your parish or mission has not yet sent its offering to the diocesan treasurer, won't you please do so at once. The need is very great."

L. C. FAMILY

Nickerson Store Purchased

M. E. Nickerson, proprietor of the well known Church bookstore and supply house in Chicago, has retired because of ill health. On July 21st he completed arrangements for the sale of his business to the Morehouse-Gorham Company, who are the publishers of THE LIVING CHURCH.

Mr. Nickerson, long active in the Church Club of Chicago and other Church activities, began the firm of M. E. Nickerson and Company in 1935 after extensive business experience with other firms in the Chicago area. Assisted by his wife, the former Mayme Pifer, whom he married in 1902, he handled a growing volume of business year by year until failing health forced his decision to retire. He expressed his pleasure that the business, which he had always looked upon as a service to the Church, would be continued under other auspices.

The bookstore, located in the Heyworth Building, 29 E. Madison St., Chicago, continues to be open for business as before. At present, Linden H. Morehouse, president of the Morehouse-Gorham Company, is in charge pending an announcement as to future plans.

JERUSALEM

Bishop and Moderator Present Memorandum to United Nations

By the Rev. WALTER C. KLEIN

The Anglican Bishop in Jerusalem, the Rt. Rev. Weston Henry Stewart, and the Moderator of the Church of Scotland Presbytery of Jerusalem, the Rev. W. Clark-Kerr, joint authors of a memorandum to the United Nations Organization Special Committee on Palestine, made their appearance before the committee on Friday, July 11th. The session opened at 12:30. Bishop Stewart addressed the committee for fifteen minutes. He began by emphasizing the non-political character of the memorandum, but indicated that he was willing to answer political questions. He said that he was happy to be able to inform the committee that relations between mission school authorities and the department of education had improved since 1946, when he had felt compelled, in preparing his memorandum to the Anglo-American Committee, to state that the department had been unduly critical of mission schools. He then clarified an ambiguous observation on the government in this year's memorandum, explaining that he had meant to pay the government a compliment in saying that it had "scrupulously refrained from any bias in the Christian interest." Charitably, but candidly, the Bishop stated his disapproval of the committee's decision to sit on Sunday, but not on Saturday—a decision that has given considerable offense in Christian circles.

Reaching the body of his address, the Bishop discussed religious freedom in Palestine and the intransigence of the more extreme political leaders, maintaining that there was considerable dissent in the rank and file from the views of those who have undertaken to speak for the people. The Bishop illustrated the present incomplete liberty of conscience by summarizing four requests he had received since submitting his memorandum. The first request came from a Christian Jew, who asked the Bishop to place in the hands of the chairman of the committee a letter containing an account of the difficulties encountered by a converted Jew who wishes to participate in Christian worship. The second petition came from a former Moslem who had been reduced to destitution as a result of conversion to Christianity and desired to quit the country. The third appeal was addressed to the Bishop by two Christian Arabs living in Transjordan. They had discovered that the independence of their country was having an unfavorable effect on the position

of Christian minorities. When the Bishop asked, "Didn't you clamor for independence?", they replied, "We couldn't do anything else." The fourth example was perhaps the most important of all. A few days prior to the Bishop's appearance before the committee three Orthodox Jews had begged him to help them procure permission to organize separately from the Keneseth Israel and the Vaad Leumi. Previous applications had been rejected. The applicants claim the open support of 25,000 and the secret support of 25,000 more. The Bishop concluded his address with the assertion that Palestinians in general were more capable of coöperation than their spokesmen would admit. "The makings of peace," said the Bishop, "are in the godly and religious elements of the country."

Mr. Clark-Kerr made certain supplementary remarks. He reminded the Committee that Christians considered the entire country holy. In making provision for the protection of Christianity in Palestine, the UNO must not fall into the error of regarding Christian interest as limited to a few sacred sites. Religious liberty, the Moderator declared, is not guaranteed by mere laws. He outlined the religious, cultural, and humanitarian possibilities of a creative coöperation of the peoples of the Holy Land.

Only two members of the Committee, the chairman and the Indian alternate, interrogated the Bishop, and their questions were courteous and sympathetic. The chairman desired light on the application of the Bishop's principles to a new constitution for Palestine. The Bishop protested that he felt incapable of making concrete suggestions until he had some knowledge of the character of the constitution. The Indian alternate was interested in the problems of converts and wondered how a constitution could assure them of protection. The Bishop stated the Moslem position with regard to converts and said that he "would like to see civil penalties abrogated." The Indian alternate voiced the common belief that Christian institutions have at no time been exposed to danger and the Christian character of the country has always been respected. The Bishop cited instances of the hazards incurred by the authorities of Christian schools, several of which have been evacuated to safeguard teachers and pupils. He deplored the blighting effect of secularization, which, if unchecked, may eventually deprive Palestine of some measure of its sacred character. The Indian alternate's last question touched the core of the matter: "Is Christian representation in Palestine to be determined on the basis of the Christian population or on the

basis of the standing of Christianity as a world religion?" The Bishop made the obvious reply that each of the three principal religions of the country had a world community behind it and the new order must reckon with the influence and sensibilities of these communities.

Dean ten Bruggenkate Resigns

By the Rev. WALTER C. KLEIN

The Rt. Rev. Henry Weston Stewart, Bishop in Jerusalem, has accepted the resignation of the Rev. John ten Bruggenkate, M.A., sub-dean of St. George's Collegiate Church since 1945. Fr. ten Bruggenkate flew to England on sick leave at the beginning of Lent, and in spite of prolonged hospitalization and skillful treatment he has not recovered from the nervous ailment from which he was suffering at the time of his departure from Jerusalem.

St. George's School, Jerusalem, held its annual speech day on Thursday, July 3d, with the Anglican Bishop in the chair and a large gathering assembled to hear the High Commissioner's address. His Excellency spoke briefly, pithily, and with soldierly directness, exhorting the boys to labor for the prizes that are always attainable, no matter how great the striver's disabilities. The Anglican Bishop and the Headmaster reviewed the achievements of the School, which, on the strength of the work it has done during the last few years, amply deserves to retain the leading place it has long held among the schools of Palestine.

Bishop Stewart conducted special devotions at St. George's Collegiate Church on the National Day of Prayer, July 6th. Several military units sent large delegations, and there was not a vacant seat in the cathedral.

Representatives of the various Catholic Communions in Palestine were present at the funeral of Father Kevork Djansezian, Grand Vicar of the Armenian Patriarchate, on July 6th. Father Djansezian had been a priest for forty-five years. He became a monk in the Convent of St. James at the age of nineteen.

About a hundred Americans attended the Fourth of July Reception in the Bishop's garden at St. George's. All but a few of the guests remained for the service in the cathedral after the reception.

Forty soldiers and four converted Jews were confirmed in St. George's Collegiate Church on July 10th.

CATHEDRAL STAFF BUSY

As it awaits the momentous decision of the UNO, Palestine is devoting itself to the common task with as much

energy as it has ever exhibited. Attendance at the cathedral services has been mounting, especially since the police consented, a fortnight ago, to provide guards for the main traffic route from Zone A to St. George's. The King's birthday was observed on June 12th with a service at the cathedral, an impressive parade, and a huge reception at government house. The customary Fourth of July reception, followed as in former years by a service in the cathedral, was given jointly by the American Consul General, the Bishop, and the American chaplain. The temporary reduction of the clerical staff of the cathedral from five to three—and, at times, to two—has increased the responsibilities of those who are still on duty. The Bishop has taken more than his due portion of pastoral work; Archdeacon MacInnes keeps up indefatigably with a multitude of services, meetings, and visitations; and the American chaplain is absorbed in a ministry of general utility.

For the second time the Rev. Kenneth Cragg, British chaplain at Beirut and Damascus, warden of St. Justin's House, Beirut, and lecturer in philosophy at the American University, Beirut, has been honored with a prize by the University of Oxford. His essay "Morality and Religion" has obtained for him the coveted Green Moral Philosophy Prize. Mr. Cragg is about to leave Beirut on a year's leave of absence.

Since the beginning of June two priests of the Episcopal Church have arrived in Jerusalem. The Rev. David R. Hunter, educational secretary of the diocese of Massachusetts, is investigating the Arab case. The Rev. Richard S. Zeisler proceeded towards the middle of July, to Oslo, where he is attending the World Conference of Christian Youth. The Rev. Prof. Sherman E. Johnson will begin his work as annual professor at the American School of Oriental Research about October 1st.

CHINA

Bishop Gilman to Resign

The 17th synod of the diocese of Hankow met in Wuchang, China, from April 23d to 27th. After registration and a welcoming dinner given by the Wuchang churches, the first session was called. The Bishop's address on the state of the diocese was followed by the roll call and the election of officers, closing with Evening Prayer.

In his address, Bishop Gilman of Hankow spoke first of the ten years since the diocese had been able to call a synod, mentioning some of the work carried on in West China during that time, especially the opening of the work of the Yun-Kwei district of the diocese of Hongkong and South China. He also

told of the reconstruction and rebuilding of schools and churches that had been destroyed during the war years.

The Bishop announced his resignation, which having been presented to the House of Bishops of the American Church was not yet accepted by them, in order to leave the synod free to nominate a Chinese diocesan bishop.

He closed with a brief report of his work in relief agencies and the difficulties he had met in holding Church properties after the departure of the Japanese, and also the further effort now being made in taking these back from certain Government groups for the reopening of the Church General Hospital and some of the Church buildings.

Among the motions that had been received from parishes and those from the floor, the two subjects of greatest interest were those for an assistant bishop and (from the diocese of Hongkong) for advancing deaconesses to the priesthood. As the Bishop said again that he could not ask for an assistant bishop, the discussion changed to that concerning the problem of a successor to the Bishop. Both motions were finally tabled. When the budget was presented, it was declared too small and additional sums were pledged from the floor.

ELECTIONS: Standing Committee: The Rev. Messrs. H. S. Tsang, H. T. Li, V. C. Yand, C. F. Penn; Messrs. C. S. Hu, Y. L. Ts'ui, Dr. F. C. M. Wei, and Miss D. Y. Seng. Delegates to synod: the Rev. Messrs. H. S. Tsang, C. F. Penn, H. T. Li, Walworth Tung; Messrs. C. S. Hu, Y. L. Ts'ui, Dr. F. C. M. Wei, and Miss D. Y. Seng.

AUSTRALIA

Discussion on Intercommunion

The Australian Intercommunion Group, which consists of Anglicans and the members of several non-conformist denominations in Australia, has been discussing problems of reunion.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Presiding Bishop's Fund

Anonymous, M (World Relief Fund)...	\$ 50.00
K. M. S.	15.00
	\$ 65.00

Stateless Children's Sanctuary

Previously acknowledged	\$1,515.04
K. M. S.	5.00
	\$1,520.04

CARE for Old Catholics

Previously acknowledged	\$3,994.42
Gene Thompson	1.00
	\$3,995.42

The group has agreed that the Nicene Creed should be recognized as a general statement of Christian belief; that the Sacrament of Holy Communion should always be administered with the elements ordained by Christ, and with the use of His words of institution. It has further been agreed that there should be general interchange of ministerial commissions, it being understood that the acceptance of a wider ministerial commission does not in any sense imply reordination. To meet the problem the Archbishop of Brisbane (Dr. Halse), devised this formula:

"Receive the Holy Ghost for the fuller exercise of Christ's ministry and priesthood in the Church of God; and for a wider and more effectual service therein take thou authority to preach the Word of God to fulfil the ministry of reconciliation, and to minister Christ's Sacraments in the congregations whereunto thou shalt be further called or regularly appointed. And see that thou stir up the grace bestowed upon thee in the Call of God and by the laying-on of hands."

The formula has been submitted to scholars of all the communions concerned, and has received a wide measure of approval. It is now under consideration by the Consultative Committee of the Lambeth Conference.

CYPRUS

Archbishop Leontios Elected

By the Rev. WALTER C. KLEIN

The office of Archbishop of Cyprus, vacant for thirteen years, was filled on June 20th when, after some months of agitation, the Church of the island, through its electors, cast a majority of votes for Leontios (Leontiou), Bishop of Paphos. The new Archbishop was enthroned at 2 PM on the day of his election. Seventeen electors voted for Archbishop Porphyrios of Sinai, and one for Gregorios, Abbot of Makheras. Leontios' 58 votes are a clear indication of the overwhelming support he received.

Archbishop Leontios became acting Archbishop of Cyprus in 1931. On April 29, 1947, he resigned this office and declared that he was about to embrace a life of contemplation on Mount Athos. His resignation embarrassed his two brother bishops exceedingly; according to canon law three bishops are required for a valid election. Leontios and Makarios, Bishop of Kyrenia, had both solemnly announced that they would not accept the office of archbishop if elected. The third bishop, Joachim, Bishop of Derkon, acting for the Ecumenical Patriarch, made strenuous efforts to complete an election in due form while his two fellow Bishops were still on the

island. Leontios was unmistakably the choice of the people and the Bishop of Derkon prevailed upon him to accept the office, assuring him that the Ecumenical Patriarch would release him from his promise. The Bishop of Kyrenia felt certain scruples about accepting the results of the election, but ultimately yielded. It was understood before the election that the government of Cyprus objected to Leontios as Archbishop, but there has been no report of adverse official action.

The reason for the enthusiastic support Archbishop Leontios commands in left-wing circles is not clear. It has been intimated that the Left is counting on his early resignation in the hope of being able to gain some advantage from the unsettlement that will ensue. However, the new Archbishop has given no indication of a willingness to relinquish his office.

TANGANYIKA

Bishop Jones Named

The Rt. Rev. William Wynn Jones has been appointed Bishop of the diocese of Central Tanganyika [East Africa]. Bishop Jones, who formerly was the Assistant Bishop of the diocese, succeeds the Rt. Rev. George Alexander Chambers. [RNS]

ORTHODOX

Deny Conference Planned in Moscow

Nicholai F. Kolchitsky, manager of affairs for the Moscow Patriarchate, denied in Moscow that a conference of Eastern Orthodox leaders would be held in Moscow this fall. Kolchitsky issued the denial after Religious News Service had asked his office for a complete list of Orthodox leaders from abroad who planned to attend the meeting.

After receiving the denial Religious News Service told Kolchitsky it had been informed that Patriarch Alexei had invited various Orthodox patriarchs and Church heads to Moscow in September. Kolchitsky, in reply, said the Patriarch maintains a steady correspondence abroad, and repeated his statement that no Eastern Orthodox conference is planned.

(Religious News Service has received reports from various countries in the Near East that Orthodox Patriarchs and Church leaders in that area were invited by Patriarch Alexei to attend a meeting in Moscow. Among those who rejected the invitation, according to RNS dispatches, are the Ecumenical Patriarchate of Istanbul, the Jerusalem Patriarchate, and the Archbishop of Cy-



ARCHBISHOP LEONTIOS was elected Archbishop of Cyprus on June 20th. The office of archbishop had been vacant for 13 years.

prus. A dispatch from Damascus reported that the Syrian Antiochan Orthodox Church would send a delegation to the Moscow conference.) [RNS]

Moscow Excommunicates Archbishop Vladimir

After the final decision of Archbishop Vladimir, exarch of the Ecumenical Patriarch for Western Europe, to ally himself with the Patriarchate of Constantinople, Patriarch Alexei of Moscow published the following *ukaze*:

"(a) Archbishop Vladimir and Bishops Joan and Nikon are to be excluded from the ranks of the clergy of the Russian Church; Bishop Nikon is also to be deprived of the title of Bishop of Sergievsk, which right he received from the Russian Church as vicar of the exarch of the Moscow Patriarchate.

"(b) The afore-mentioned Archbishop and Bishops, as well as all the clergy that has joined them, are to be deprived of the right to call themselves clergy of the Russian Orthodox Church.

"(c) All the clergy thus having separated itself and therefore no more in communion with the Russian Orthodox Church is instructed to cease from public intercession during church services for the Patriarch of Moscow and All Russia, Alexei, this being an act of hypocrisy."

While the above *ukaze* represents the attitude of the Moscow Patriarch, the appointment of Archbishop Vladimir was made by the Ecumenical Patriarch, Maximos V.

FRANCE

National Synod of Reformed Church Meets

The National Annual Synod of the Reformed Church of France met from May 31st to June 3rd at Mazamet. Almost 80 delegates from 16 districts were present at the assembly. A service with Holy Communion was attended by a large congregation.

An open invitation was also issued to the public to give them an opportunity to know the Protestant point of view. Two nights in succession the large town hall was filled with people for a lecture on "Christianity and Peace," by Pastor Elie Lauriol of Paris, and on "Protestantism and Liberty," by Professor Jean Cadier. This shows that the National Synod did not consider the work within the districts and Churches sufficient: it also wished for the voice of the Reformed Church to be heard on certain general themes outside its own sanctuary.

Pastor Marc Boegner was reelected president; Pastors Pierre Maury and Mourgues Molines were elected vice-presidents. The Synod was attended by pastors from Alsace-Lorraine, the Waldensian Church in Italy, the Church of Geneva, Vaud, Neuchâtel, the Belgian Missionary Church and the Belgium Evangelical Church, the Reformed Church of Hungary, and by a representative of Spanish Protestantism and the Churches of America.

INDIA

Madras Government Bans Proselytizing in Schools

Mass meetings of Christians have been arranged in several towns of South India to protest a regulation adopted by the Madras government which prohibits staffs, pupils, and buildings of any school or college from being used for proselytizing purposes.

Christian leaders have denounced the regulation, an amendment to the education laws, as a serious infringement of the fundamental right of every Indian citizen to preach and propagate his faith. Christian representatives in the Madras legislature have been asked by Church leaders to take up the matter with the government and work for a nullification of the amendment. [RNS]

ACU CYCLE OF PRAYER

August

- 3-9. Convent of St. John Baptist, Ralston, N. J.
- 10-16. Convent of St. Mary, Peekskill, N. Y.
- 17-23. Convent of St. Mary, Kenosha, Wis.

An Evaluation of "Moral Re-Armament"

MANY Churchmen are sincerely puzzled in regard to the movement currently known as Moral Re-Armament, or simply as MRA. This is the same movement that has been designated at various stages as Buchmanism, the Oxford Groups (not to be confused with the quite different Oxford Movement), and the First Century Christian Fellowship.

Moral Re-Armament is a movement that operates within and across the lines of organized Christianity, and that has a powerful appeal to many individuals. Its great objective is "life changing," and there is no doubt that it has profoundly changed the lives of thousands of its followers, often from selfishness and materialism to a genuine orientation toward God and a fellowship that is truly Christian.

One of the characteristics of MRA is the concentration of its strength into "task forces," which make a concerted attack upon a particular community, endeavoring to sweep before them all opposition and to win the community over to its concept of practicing Christianity. Sometimes these task forces are remarkably successful, at least for a short time, though we know of no community that has permanently retained the marks of their particular kind of fellowship.

Currently the state of Michigan is apparently the focus of MRA activity. Early in the summer a task force of some 120 members concentrated on Detroit, where a musical review, *Ideas Have Legs*, based on the book of the same name, played some 15 performances before consistently good crowds. The keynote of the "attack," is that Michigan might become "the arsenal of democracy in the war of ideas as it was in the war of arms." Kenaston Twitchell, one of the MRA leaders, said in an interview following a large dinner inaugurating the Detroit campaign:

"Michigan can create such a pattern of God-controlled democracy that she can export this most vitally needed product to the nations of the world. If she does, God-controlled democracy will become contagious and we need fear no 'ism' born of materialism."

It is always difficult to evaluate fairly and objectively a movement that arouses among its devotees an enthusiasm approaching fanaticism, as MRA does. Those who are swept away by its principles are likely to forget all other allegiances and commitments, as did one of our missionary bishops some years ago when he attempted to resign his see to devote his full time to spreading the doctrines of Buchmanism. Others are likely to turn away in disgust from what they regard as childish or mechanical aspects of its teaching, such as the continuing daily guidance upon which its disciples rely.

When one attempts to write about MRA, one is tempted either to accept it uncritically, on the assumption that anything that brings men and women closer to God and more in harmony with each other must be good, or to reject it on the ground that it does not fit the normal pattern of organized religion and is therefore open to grave suspicion. Most published articles and books on the subject have been written either by ardent Buchmanites, who have written with intense zeal and little or no attempt at objective analysis, or by opponents who have neither sought nor found much to commend in a movement with which they obviously have no sympathy. Consequently these studies, whether pro or con, have little value except to confirm the prejudices of those who have already made up their minds one way or the other.

IN quite a different category is a brief but comprehensive study recently published in the diocese of Western Michigan. When Bishop Whittemore of that diocese found that MRA was apparently making Michigan its current objective, he asked the able dean of his Cathedral, Dr. H. Ralph Higgins, to make a study and evaluation of the movement, which might be made available to his clergy and others in the Church who are confronted with the claims of MRA, either for themselves or because of advice and counsel asked of them by others. The result is a 16-page pamphlet which, despite its brevity, is probably the fairest and best critical analysis of MRA that has been made in this country.*

Dean Higgins divides his evaluation under seven headings: Name, The Founder and Leader, Basic Principles of MRA, The Dynamic, Literature or Propaganda?, Evaluation, and Recommendations. The last two of these sections are the most valuable for the Churchman who sincerely desires to form a fair picture of this movement, and to know what to do about it.

On the credit side, Dean Higgins acknowledges three important values of MRA. First, it offers a real and vital religious experience. "MRA makes self-surrender not only the first requisite but a continuing essential. Unlike sad dust revivalism, MRA is not satisfied with sudden conversion; it requires that the initial act of self-giving be constantly enlarged throughout every area of experience in which the disciple moves—like the ever-enlarging ripples initiated in the pool by the tossed stone."

Second on the credit side, "MRA comes to grips with the guilt, frustration, and moral conflicts which

**Moral Re-Armament: An Evaluation*. By the Very Rev. H. Ralph Higgins, S.T.D., Dean of St. Mark's Cathedral, Grand Rapids, Mich. With Foreword by the Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop of Western Michigan.

bedevil an increasing number of people in our chaotic, complex society. . . . The special attention which MRA has always given to sex is at least an attempt to do something ethically effective about one of the most dynamic primary drives."

Third, Dean Higgins acknowledges as MRA's greatest credit the fruit of changed lives. "Men, women, boys, and girls who previously were anything but religious have entered the movement and have willingly gone to all parts of the world both to tell of their conversion and to seek to win others to their gospel."

But on the debit side, Dean Higgins finds no less than thirteen things to criticize, some of them relatively minor, others of far-reaching significance. The movement has a tendency to exhibitionism (though Dean Higgins does not use the word), and the individual is likely to "sense that he is to the Group something like a cross-roads or a village in the overall strategy of an army commander." There may be some justification in the charge that MRA, if not actually a fascist-type organization, lends itself to the danger of "spirit-inspired despotism." There is the persistent question, "Whence comes the cash?" "Anonymous testimonials are never as satisfying as audited financial reports."

More serious is the fact that to many the Four Absolutes of MRA—absolute honesty, absolute purity, absolute unselfishness, and absolute love—are untenable. Perfectionism has appeared through the ages in various guises, but there is little justification for making it a requirement of Christianity; and MRA itself "does not shrink from giving them [the Four Absolutes] a definitely relative significance if thereby the cause of MRA is promoted."

As to the four principles of surrender, guidance, sharing, and life changing, says Dean Higgins, "the most controversial is the second. . . . Some guidance sessions, with pencil and paper, would seem to utilize a phenomenon so closely associated with automatic writing as to raise questions of psychiatric significance. Reliance upon guidance alone may prove an emotionally demoralizing experience for the confused or unstable personality."

Dean Higgins criticizes "the marked preference of MRA for people of publicity and promotional value," and "the inveterate habit of MRA spokesmen of assuming that if one doesn't attack them he is therefore an ardent fellow-traveler if not indeed a complete convert." This is a particularly valid criticism, as most Church editors know to their cost.

Most important of all, Dean Higgins notes that "for a member of the historic Christian Church, MRA is to be criticized on the ground that its entire orientation is such that it tends to make the Church member dissatisfied with the Church, and to offer in the place of Churchmanship a highly individualistic and selective type of piety that quite easily results in separating the Churchman from his Church." MRA

is hard to criticize on theological grounds because it has had little interest in theology, and has not developed a clear body of theology. However, in its perfectionism, its claim to a special body of spiritual knowledge reserved for the elect, its marked preference for pantheism, and other characteristics, it bears strong resemblances to various heresies long since rejected and condemned by organized Christianity, both Catholic and Protestant. And the inadequacy of its concept of "what the orthodox Christian calls grace," despite its emphasis on the Holy Spirit, makes it at best a partial approach to religion.

FINALLY, though sex is a fascinating as well as a dangerous area, "there is good reason to believe that Groupers have often done more harm than good in their preoccupation with this subject."

Dean Higgins concludes his pamphlet with a number of recommendations to Churchmen in regard to MRA, and we think that these are particularly valuable for the guidance of the clergy and laymen alike. They are considered in the following four general categories.

First, "the Churchman should readily recognize the good work which MRA has accomplished, and he should thank God that this means has evidently been used of him for the betterment of many whom the Church has left unmoved. This ready recognition, however, does not mean that the Church should 'go along' with the movement, for it cannot do so without incurring grave danger of serious internal dissension and a weakening of the structure of the historic Church's doctrine, discipline, and worship. Every effort should be made to keep within the Church those who do come under the influence of MRA."

Second, "the Churchman should accept the success of MRA as a serious challenge to the Church. If the Church had been doing its job MRA would not have a leg to stand on." Specifically,

(1) "The Church must raise the level of its individual and social ethical accomplishments."

(2) "The Church must devise an effective way of dealing with the personal problems of people." Sermons, instructions, the confessional are not enough; "the crying need is for practical Christian counselling of a high order, constantly available, adequately trained, and firmly grounded within the confines of historic Christian faith and practice."

(3) "The Church must come to grips with the malaise of the social order." In this respect, "MRA'S effective use of laymen points up sharply the neglect on the part of the Church of a vast and largely unused resource."

(4) "The Church must re-state in understandable contemporary terms the life of sacrament and prayer."

(5) "The Church must reject most principles and methods of MRA, but let the Church be warned that it cannot escape its responsibility to produce the fruits

of the good life to the edification 'of man and the glory of God."

Third, "having made these confessions of weakness in the contemporary Church . . . yet it is noteworthy that the Church continues while every perfectionist movement to date, without exception, has been but short-lived." The Church itself in every age has changed lives, and continues to do so. "The age-old conception of the Christian fellowship as one comprising 'all sorts and conditions of men' is sounder than the perfectionist view."

Fourth, Dean Higgins gives "a final word as to personal relationships with members of MRA":

"As a group the leaders of MRA are usually pleasant, cultivated, energetic folk; they are interesting people. True, MRA has its crackpots as do the churches, but because the Church cannot go along with the movement is no reason why members of MRA should not be treated with Christian charity and welcomed as fellow-Christians in all services and activities of the Church. The one word of solemn caution that should be offered, however, is that because of the basic incompatibilities between MRA and the doctrine, discipline, and worship of the historic Church, members of MRA should not be allowed to carry their organizing propaganda into parish life."

We think Dean Higgins has done a splendid and greatly needed job of fairly evaluating the Moral Re-Armament movement. He has freely recognized the good in the movement, while clearly pointing out its doubtful bases and questionable techniques. We agree with Bishop Whittemore, who says in his Foreword that MRA "does not possess any secret or forgotten factor not known or used by the Church which will transform the relations of labor and industry, family life, race relations, etc." All of the genuine values of MRA are to be found more fully and more specifically grounded in the teachings of our Lord, in the Catholic Faith as taught in the historic Church and enshrined in the sacraments, the Bible, the Prayer Book, and the life of the Christian fellowship. Let us learn to use more fully these treasures of our heritage, and we shall not have to depend upon any modern substitute for the Church.

The South India Church

SEPTEMBER 1st will mark the inauguration of the new South India Church, the fruit of the much-discussed South India union scheme. It will have bishops, some of them former Anglicans and some former Free Churchmen; but it will not be a part of the Anglican communion. The Archbishop of Canterbury reiterated the Lambeth opinion on this quite recently, and clarified some other points about the new Church, in a statement made at a meeting of the Society for the Propagation of the Gospel in London. His views are thus reported in the *Church Times* of July 4th:

"Dr. Fisher then made 'a few wide and general

BREAD

(In answer to a scoffer)

HERE is the essence of bright summer days
When pulsing earth and ardent sunshine meet
Tempered by gentle rains, that I might have
This last transition of the golden wheat.
A miracle I do not understand
I hold within the hollow of my hand.

KAY W.

points about the South India Church.' All of them, he maintained, were indisputable, but they were often forgotten. The Church of England had no responsibility for the creation of the South India Church, except in so far as it was a member of the Lambeth Conference of 1930, which had given it its first impulse. The responsibility rested entirely upon the Church of India, Burma, and Ceylon, an autonomous province with full powers of self-government.

"The South India Church would not be in any degree a part of the Anglican communion. It would be as completely outside it as was the Church of Sweden or the Church of Finland. There would be no kind of ecclesiastical relation between the Church of England and the Church of South India within any measurable future.

"The Lambeth Conference of 1948 would be explicitly charged to answer the question of the relation of the Anglican communion to these former Anglicans. But Lambeth itself would only be able to give an interim reply. The final answer must depend on the way in which the new Church worked out. Convocation would not be bound by Lambeth, but would make its own decision. It was most desirable that there should be a full discussion between all the provinces of the Anglican communion before any particular province finalized its interim policy."

According to the present interim policy of the Church of England, said the Archbishop, "no censure attached to any members of the Anglican communion who joined or worked in the South India Church. But no members of the united Church of South India who were not previously Anglicans would have any rights beyond those of other Nonconformists."

Of the two Anglican missionary societies with extensive work in South India, the Church Missionary Society has, according to the *Church Times*, "committed itself to a somewhat enthusiastic support of the South Indian experiment." The SPG, on the other hand, has voted to taper off its support of work in South India, though it will permit its members to make designated contributions for the support of former SPG missionaries, and will administer these contributions through a separate account.

As to Lambeth, the *Church Times* somewhat uncharitably observes: "Everything is set for the Lambeth Conference next year to give a Pilate's blessing to the scheme, with much washing of hands."

The Paralysis of Palestine

By the Rev. Walter C. Klein, Th.D.

American Canon of the Collegiate Church of St. George, Jerusalem, Palestine

THE unwary bystander who ventures to tell the world what he thinks about the things that have happened, the things that are happening, or the things that may happen in Palestine invites the missiles that will promptly fall upon him from all sides. The outsider—and everybody who has lived here less than ten years is an outsider—cannot help giving offense, even when he uses the nicest tact in the expression of his views. I used to think that it took a long time to become naturalized in Philadelphia, but I find that it takes even longer to become naturalized here. The old inhabitants are gracious, and they succor the immigrant with a lavish hand; but they do not like you to sound off prematurely about their country, and I feel that they are quite right in wanting the greenhorn to keep his callow reflections to himself. It is a complicated country, and you begin to master its intricacies only after you have seen many commissions of inquiry come and go.

The involutions of life in Palestine, tending as they do to make the serious student stop short of absolute conclusions, have not deterred the glib commentator. There has been a deluge of suggestions for the amelioration of a situation that may in the end resist the best efforts of statesmen and social architects. I have no contribution to make to this visionary literature. I know that no utterance of mine purporting to solve any of the problems of Palestine would draw from my friends in this country anything more flattering than an indulgent smile. The oldtimers look with compassion on the bewildered newcomer. As seasoned realists they recognize that he will inevitably have some feelings about the land and its tangled ways of life, and they listen with a tolerant ear so long as he proffers these early emotions merely as emotions and not as judgments or convictions. In view of this attitude, which has abundant warrant, it seems imprudent to step out of the role of alert but diffident stranger. If I confess at the outset that I am simply an untried spectator grappling with unfamiliar things that cannot readily be interpreted in terms of the social phenomena of his previous experience, I shall incur no undue risk, I think, in undertaking to depict not only my own feelings, but also the feelings of the people I observe in the ordinary intercourse of life. The reader is warned of the hazards that dot the path of the writer who, in a short time and with none but casual opportunities, samples the state of the public mind. If I fall into the error of the journalist who

makes a comprehensive statement on the basis of one or two chats in the market place or at the bar, the man whose knowledge surpasses mine must discount what I say. The letters I receive show much curiosity about the feelings of an American who is involved in the tempestuous affairs of Palestine at this moment. Perhaps, if I can accomplish nothing more, I can answer the questions my friends have been asking. I know all too well that when I uncover my feelings I may simply be exposing my limitations.

HISTORY OF EMOTIONS

Feelings of many sorts are drifting about in the surcharged air of Palestine. Among them are noble passions that would deserve the unqualified admiration of mankind if they did not collide head on with equally noble passions traveling in the opposite direction. Other feelings are trivial, but their effect is so patent and so extensive that a knowledge of them is indispensable to an understanding of contemporary events. For twenty-five years the history of Palestine has been almost entirely a history of emotions. The land has tried again and again to find a *modus vivendi*. It has expended stupendous quantities of emotional energy in this series of endeavors. Beyond a certain point the repetition of emotional patterns is intolerable. The people to whom Palestine is home are not unlike the man who has had so many altercations with his shrewish wife that he responds to her in a purely negative way. In all quarters one detects the presence of apathy, weariness, and numb confusion. Mystified and thwarted, the men and women who have worked here for some semblance of a rational life are vacillating between petulant expressions of their disheartenment and torpid resignation to the unpredictable.

Emotions may impart zest to life, but when they are too vigorous and vehement they impede the development of the individual and the integration of society. A country perpetually agitated by malcontents exhibits many deeds of valor, but it does not provide a home for ordinary people. My interest in these ordinary people is much deeper than my interest in the misguided extremists who deny them the enjoyment of their heritage. Nationalism, if it has any meaning in the dislocated world of August, 1947, is a phase of the leaden-paced transition from the loyalties of the township to the loyalties of a universal society. I can do my work under any reasonable government, and I am convinced that the people to whom I minister can live fruit-

fully and contentedly under any reasonable government. The people I meet in Palestine are concerned with the fundamental requirements of human life. If they aspire to anything, they aspire to a security that will enable them to draw an honest day's wage for an honest day's work and to purchase with their earnings something more than the beggarly subsistence that is the lot of most of them. Perhaps I am meeting the wrong people. It may be that this land lives on heroics and wants no other fare. The people who stop me in the street or slip into my office may be weaklings who have not the fortitude to give their all for the liberation of Palestine. These unfortunates may be few in number compared with the patriots who struggle to redeem the Holy Land by soaking its soil in blood. They may, but I doubt it. I still think that most of the people I see in the streets pursue the things that their fellows throughout the world pursue.

CONFIDENCE FORFEITED

These are precisely the things they are not getting. They have a superfluity of alarms, diseases, ignorance, and frustration. They read with envy of the delectable modes of life that prevail in the United States. Until recently their attitude toward us was one of uncritical admiration. In the last few months we have forfeited their confidence. In stating this fact I studiously refrain from ventilating my opinions concerning the events that have created it. I must not swerve from my purpose, which is merely to portray the sentiments that are now determining the stand the ordinary citizen takes.

We show an undue readiness these days to accept the findings of a journalism that too frequently compels an anecdote or a vignette to do duty for a conscientious effort to ascertain facts. Because I am obliged to depend on fortuitous contacts for data I am exposed to the temptation to which this variety of journalism succumbs as a matter of course. There is, nonetheless, in seasons of change or impending change, a general attitude of which all but the indifferent are aware. I have described the attitude of Palestinians in general terms. The next step is to give you the means of making the acquaintance of a few Palestinians whom I know well.

My retainer Zaid (the Arabic name for the textbook dummy well known to us as John Doe, Socrates, or X) married, as many Arabs do, at what seems to cautious persons of advanced years a scandalously early age. I call him my re-

tainer because, for a reason that escapes me, he holds me responsible for the welfare of his family. With his wife and two children, he entertains his friends, eats, sleeps, and washes his garments and his person, in a single large room. For this sumptuous accommodation the landlord charges him £5 a month. During the war Zaid made quite a killing among the GI's who flocked to Jerusalem to view the holy places. This business has vanished and a few weeks ago Zaid grudgingly admitted that the prospects were poor. It is a pity that he has been forced to abandon his profession; he was an exceptional guide in a country that has always made a point of sending the pilgrim away replete with information. Zaid will lead you quickly to anything you may want to see, even if the thing you want to see is in some remote part of Palestine, and will relate its history movingly, with embellishments of his own contrivance. He speaks seven languages with reckless speed. His versatility has won him a job as interpreter to the Forces, and that is where I appear upon the scene. One afternoon Zaid pulled me into a café, announced that he was about to join the colors, describing the destitution of his family, and offered me his wedding suit for £8. He assured me that he had paid £20 for it. I have no reason to question this statement. A really impressive wedding is commonly beyond the means of the principals. The groom and his family pay for it in years of servitude to the money lender. Zaid in all likelihood was far in the red when he implored me to help him, but as a self-respecting man he wanted a loan, not a handout. We negotiated a loan in my office the evening of the same day. After working our way through the rambling preliminaries, we had just reached a settlement when a gigantic explosion occurred in the neighborhood. For ten minutes we heard the spitting sound of machine gun fire. Zaid dropped his urbane mask. He confessed that he was an exhausted, terrified man who asked for nothing but a chance to leave the uncertainties of the country forever behind. He stayed with me until the "all clear" sounded. I visited his family the next day, and I have seen Zaid several times since that night. He has called on me twice, the first time to bring me some NAAFI tobacco, and the second time to explain why he could not repay the loan at once. I have met him in unexpected places, and both of us have been embarrassed. Zaid cannot pay me back, and he knows that I shall never press him for repayment. I should be glad to give him the money, but he refuses to look upon it as a gift. It is not very likely that his condition will improve. Zaid will spend the rest of his life contracting new debts and avoiding his creditors. An occasional windfall—brief service in the Army in some special capacity, another

tour of duty as a guide, or some quite unexpected provision of sustenance from the inscrutable Source of all events—will renew his hope just often enough to make him a submissive serf of circumstance. Alluring outlook, isn't it?

THE JEW

We have tried to derive some profit from a brief study of the life of an Arab, in this case a Christian. In order to be scrupulously just we should now spend a few sympathetic minutes with a Jew, and if the reader does not object to my singling out a Christian of Jewish antecedents, I shall be able to paint a portrait that for us who hold out a cordial hand to the convert from Judaism is as significant as it is vivid. Dinah was converted to the Christian religion three or four years ago. Her relatives, all Jews, are neither bigoted nor extraordinarily attached to Judaism, but most of them have repudiated Dinah. Until recently, she continued to live with her widowed mother, but the daily friction of life under her mother's roof at last became insupportable, and Dinah resolved to find herself lodgings somewhere else. She is not pretty, and although she has the facile practical mastery of languages that characterizes the Palestinians, she is not, as snobs say, "a person of culture." In her office she is perpetually badgered by Jews who resent her conversion, needled by Arabs, and patronized by others. The effect of these irritations is regrettable, but in no wise surprising. Dinah is touchy, impulsive, and importunate. She sees a slight where none is intended. In a world that for her possesses few substantial values, she has contracted the habit of hasty decision and precipitate action. She is one of those egocentric ladies who have to see the clergy long before or long after the working day. The reader will have divined what I am leading up to. After getting a night's asylum in a mission house, Dinah compromised herself so seriously with two soldiers that the matron of the house declined to keep her any longer. Dinah's friends worked valiantly on her case, and Dinah now has a place to live, and her job, which she was about to lose, seems secure for the present. But for Dinah there is really nothing but a present. This land has fashioned her and it has used a mad pattern.

EASTERN CHURCHES

The outlines of other lives in this country are not essentially different from the outlines of the lives I have described. Pay your respects to the ranking ecclesiastics of any of the Eastern Christian communities, and you will find yourself engaged in conversation with delightful, and in some instances saintly, Christian men, for whom life is largely a tissue of good intentions that can never be carried

out. If they shut themselves up with their prayers and their books and occasionally fail to display the feverish pastoral zeal that for us is inseparable from the notion of a clergyman, the reason is that they simply have no real freedom of action. When people speak to me of the degeneracy of the Eastern Churches I control myself with difficulty. The superficial Christianity of the average Englishman or American who is a Christian at all would have been defeated eons ago by the hindrances and inhibitions of this land.

These people have a deep interest in the country. If you want to take a look at people who should have vastly different feelings, accost the nearest policeman and inquire into his morale, if he seems in the least communicative. He will be only too happy to tell you, often in the language that is the peculiar property of policemen, that he would willingly trade the sunshine of Palestine and its succulent fruits for a taste of blighty. All the policemen I have known are much too decent to enjoy the job they have to do. Now that they are no longer allowed to enjoy the society of their wives and children they no longer feel attached to the country with any degree of intimacy.

CHRISTIAN STAND

I have told you how we feel in Palestine, and now I am sure you will expect me to tell you what stand and what action a Christian should take as he strives to help the world to an abiding solution of these and other problems. My fellow countrymen are sincerely interested in Palestine, and the possible repercussions of a really grave conflict in this country are now a matter of deep concern to many earnest Americans. I have said that I have neither a new device nor a new formula for the control and pacification of Palestine. If it were my good fortune to be able to influence those who will ultimately make the decision, I should deem my duty done when I had urged them to recollect that any attempt to bring about a settlement here must reckon primarily with flesh and blood. The task of the United Nations is not to insure the fulfilment of illusory hopes that, even if completely realized, cannot perceptibly better the life of the average man, but to confer upon the ordinary people of this and every other country the freedoms that open the way to the great victories of the human spirit. Feed these people, give them raiment and shelter at a fair charge, build schools for them, deliver them from the fear of the usurer, and give them the feeling that they are assisting in the formation of a commonwealth that they can transmit to their children with a belief in its soundness. There is no radical difference between the man in Times Square and the man in Allenby Square.

Territorial Suffragan Bishops

By the Rev. G. Ralph Madson

Rector of St. Paul's Church, Albany, Ga.

IN the Episcopal Church there are many bishops, and many dioceses. Only five states east of the Mississippi, excluding the very small states in New England, are undivided for diocesan purposes. Some attempts have been made to reunite dioceses, especially when one or both were weak in numbers. Most attempts have failed. Other dioceses, which are too extensive or too populous for one bishop to manage, have elected suffragan bishops.

It is the opinion of this priest that we need more bishops but fewer dioceses. He knows that most bishops will disagree with him, and he has heard many of the arguments against the thesis herewith presented.

Some months ago the suggestion was made in Newfoundland that part-time bishops be elected and consecrated there so that more frequent visitations might be made to parishes. For a long time the dioceses of the Church of England have been divided into suffragan bishop's sees (I suppose one might call them). The diocese of London is particularly noteworthy in this respect.

This Episcopal Church of ours needs a lot more bishops; but not more dioceses—probably fewer. The election of suffragan bishops with specific jurisdiction, necessarily limited, is an answer.

A diocese in which there is never any need for episcopal assistance can be divided into convocations, and a suffragan elected for each convocation, with definite jurisdiction over that convocation except in matters which concern the whole diocese.

There are very few dioceses in which the diocesan is able to visit the parishes and missions as often as is desirable, not merely for confirmation, but for counsel with the clergy and people and to act as pastor of all in the diocese.

But let a diocese be divided into convocations, small enough so that a suffragan bishop can know the clergy and people well enough to help in settling parish disputes, and especially to help extend the Church into new and developing neighborhoods, and that diocese will have episcopal supervision that is more than merely administrative.

Such a suffragan bishop could be rector of a parish, with a vicar to assist him, if need be. There would be no need for diocesan administrative overhead to be repeated in the convocation. Election of such a suffragan bishop should be after nomination by the convocation to the diocesan convention.

Consider the advantages of this scheme.

To the diocesan bishop: he would have assistance in supervision, in confirmation, in administration; for each suffragan would be responsible to the diocesan and would carry out diocesan policy under his direction. The diocesan bishop could give more time to long-range planning and missionary strategy. There would still be enough work to keep him busy!

To the suffragan bishop: he would be more than a mere assistant; he would have some jurisdiction, a parish of his own, a chance to know the clergy and people under his charge. And he would be translatable, not wedded to his district for life.

To the parishes and missions: there would be a bishop near enough to understand the particular needs of each one, there would be someone to give advice based on personal knowledge when

a new rector was to be called; especially would missions find this scheme advantageous, for the suffragan bishop's chief task would be to promote the missionary work of the Church, and he would be near enough to the field to see the needs and to seize opportunities.

This Church is thoroughly episcopal; we depend upon bishops for a great deal; sometimes we lay too many burdens upon our bishops, so that they are hampered in their work of apostleship and are confined to offices for administration.

We need more bishops. But not every successful parish priest is of episcopal calibre. At the same time, many men who might make good bishops are never elected because they are not prominent. Even that situation can be remedied under a scheme of territorial suffragan bishops.

Sermon from a Steering Wheel

By the Rev. Frank L. Titus

LAST Sunday Mr. Newchurchman drove me home from church. Up until a couple of years ago he had little interest in the Church. Then he became converted and today is an enthusiastic Episcopalian. We were discussing the welfare of the Church. This was the sermon I heard him preach from behind the steering wheel of his car.

"It is my opinion that most people shy away from the Episcopal Church because they don't think they would be welcome. They think that it is a Church of high-toned people and they feel they lack the social position and so they go elsewhere. Another thing that keeps people away from church is the attitude of the ushers and others toward strangers. A certain man went to St. Blank. (Here he named a so-called aristocratic church in a near city.) He attended church there for months and one day he sat through the whole service with his hat on. Finally one of the ushers approached him and asked him why he did this. Came the answer, 'I decided that I had to do something to get someone here to speak to me.'"

My friend continued, "Do you see Mr. Zealful in church? Well, up to six months ago he never came. The rector gave him a job to do that was down his alley. He made a big suc-

cess of it. Now he's in his pew every Sunday. There ought to be more jobs for laymen."

Then he started on the clergy. "Most clergy take it for granted that the laymen know everything. The people of the congregation want the great facts of the faith in language they understand. What do they get—platitudes, pious phrases from a sermon barrel."

He addressed me, "Chaplain, if all the Episcopal clergy would preach this next year on the words from St. Matthew in the Communion Service . . ."

I ventured, "You mean from the Comfortable Words, 'Come unto me all ye that are weary . . .'"

"That's it," he answered. "Fifty-two sermons could be preached on that theme. Every one of them could be a different approach but it could be done. It would change the whole atmosphere of the church, I believe."

At that moment we were at my door and we parted. I had just listened to a very timely and pertinent sermon. Mr. Newchurchman had no idea his words were sinking in and he will be surprised to read this. He is a youthful vice-president of a large New York concern. I wonder how many laymen feel as he does or how many will agree with him.

WASHINGTON

President Signs Vestry Measure

President Truman has signed into law a measure permitting parishes of the diocese of Washington to establish their own by-laws regarding election of vestrymen. Washington parishes, once under the Church of England, were controlled indirectly as to vestry elections by the ancient Maryland Vestry Act for more than 150 years.

The Maryland Vestry Act, adopted by the Maryland legislature in 1798, when the District of Columbia was a part of Maryland, was not repealed when the 1901 District Code was drafted. The diocese of Washington was created from the District and near-by Maryland parishes in 1895.

Bishop Dun of Washington, at whose request Senator J. Howard McGrath (D-R.I.) introduced the original legis-

lation, explained that the old system, of first "voting off" four members of the vestry and then electing four members, created a "psychological handicap," in that there was strong pressure to reelect the vestrymen who had been "voted out." The Bishop said this procedure had tended to "freeze the vestry membership" and to "discourage" reasonable rotation and a reasonable opportunity for younger men.

Under the new law parishes and separate congregations may adopt their own by-laws fixing the number of vestrymen, length of terms, and manner of electing them. [RNS]

TEXAS

To Erect New Church

Bishop Quin of Texas conducted breaking of the ground ceremonies for the new St. Andrew's Church, Houston,

Texas, on July 21st. He was assisted by the Rev. Walter McDade Bennett, the rector of the parish.

The building is to cost \$75,000, and is of brick. Plans call for a seating capacity of 250 in the nave of the church with a parish hall and Sunday school rooms adjoining. It is expected that it will be completed by December. Many memorials are being planned as windows and furnishings to be given by members of the parish and friends. In the meantime, Church services are continuing to be held in the old building which was erected in 1921, one block from the new site.

PITTSBURGH

Diocesan Choir Festival Meets

The 10th annual diocesan choir festival of the diocese of Pittsburgh was held in Trinity Cathedral on Sunday, May 18th. The festival was under the direction of Alfred Hamer, organist and choirmaster of Trinity Cathedral. Over 500 voices were present representing the choirs of the Church of the Epiphany, Bellevue; St. Peter's Church, Butler; Church of the Nativity, Crafton; Christ Church, Greensburg; St. Mark's Church, Johnstown; St. Andrew's Church, New Kensington; St. Stephen's Church, Sewickley; St. Peter's Church, Uniontown; St. Stephen's Church, Wilkinsburg; Calvary Church, The Church of the Redeemer, and Trinity Cathedral, Pittsburgh.

The choirs were placed in the chancel and the three galleries of the cathedral. For the singing of the Te Deum they moved to the nave and stood massed before the altar.

The festival this year was the first to be sponsored by the choir festival society of the diocese. The executive committee of the society is composed of Dr. J. Julius Baird, Alfred Hamer, J. Robert Izod, George N. Tucker, Editha Weikel, and Julian Williams. The patrons of the society are the Very Rev. N. R. H. Moor and Bishop Pardue of Pittsburgh.

CONNECTICUT

Trinity Marks 70th Anniversary

June 1st, Trinity Sunday, marked the 70th anniversary of the founding of Trinity Parish, Waterbury, Conn.

The Rev. Dr. Francis T. Russell was the first priest in charge, and was succeeded by the Rev. Dr. Richard W. Micou, as first rector. The parish moved to its present site in 1883.

The anniversary was observed by a parish Eucharist and Corporate Communion at nine o'clock, followed by a

OUR PRAYER LISTS

Most mature Christians have developed quite a sizeable intercession list of friends and loved ones. Each day as we remember them, we are conscious, aren't we, that when all is said and done, we haven't done much more for them than to reel off this list in the midst of our prayer. If we don't watch ourselves, this develops into nothing but a matter of rote wherein we soon memorize it, almost sub-consciously. We call this, most of us, remembering our friends in our prayers. But are we, truly, PRAYING for them? We are beginning to feel that we are NOT.

Real prayers of intercession and remembrance are periods of recollection. Recollection calls for a moment or two of real remembrance and lifting up of

each one we seek to remember. To Our Heavenly Father, recalling them in their personalities and their need of our prayers. We are convinced that this is the only true way of really praying for people. The other way becomes a mere system, with little point or feeling in it. The real way may take a bit more time, and if it does, divide up your intercessions between your morning, noon-time, and evening prayers—but let us all begin to make our prayer lists times of beseeching for real persons, times of real remembrance, times of loving spiritual friendship, and heavenly interest. And then begin noting how potent your prayers will become. You will be able to actually feel it.

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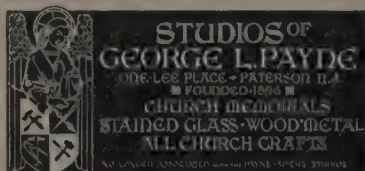
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ommunion breakfast, with Mr. Richardson Wright, editor of *House and Garden*, as speaker.

As a part of the observance, on April 9th, of the ordination anniversary of the present rector, the Rev. Roger B. T. Anderson, six direct color photographs of the principal parts of the Mass were taken by Mr. Russell Tolles.

Radio Campaign Begins

The campaign to raise funds for the erection of the proposed new church house and youth center adjoining Christ and Holy Trinity Church, Westport, Conn., which began on July 6th with the presentation of a Washingtonian pageant on the church grounds, will be supported by a series of broadcasts over station WICC. These broadcasts will originate in the Bridgeport studios, according to an announcement made by the Rev. Frederic L. C. Lorentzen, rector, and Mr. Huot, chairman of the building committee.

The radio series, which is one of the first to be offered by a church organization, will present outstanding and famous Westport personalities who have fought their way up the ladder of success in the long-accepted and established American way. Their example will be highlighted as the best formula for meeting the so-called "youth problem" which faces the country today.

Guests scheduled to appear on this radio series will include members of Westport's artists colony, a world-famous scientist, writers, educators, and other well known personalities.

NEW YORK

Awards to Cathedral Choir

The choir school of the Cathedral of St. John the Divine, New York City, in which there are forty boys, held its annual prize day exercises in the Cathedral on June 8th. Bishop Gilbert presided and bestowed the awards. The Rev. Arthur M. Ackerman, rector of All Saints' Church, Atlantic City, N. J., delivered the address.

Fifteen boys received prizes for work in sacred studies, for scholastic standing, citizenship, English literature and English composition, penmanship, mathematics, history, geography, Latin, French, science, and athletics. Twenty-nine awards in all were made.

CHURCH CALENDAR

August

- 3. 9th Sunday after Trinity
- 6. Transfiguration of the BVM
- 10. 10th Sunday after Trinity
- 17. 11th Sunday after Trinity
- 24. St. Bartholomew (12th Sunday after Trinity)
- 31. 13th Sunday after Trinity

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The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Good Teachers are Built

SOME teachers—let the truth be stated frankly—are little more than Sunday baby sitters. They tell their friends that they don't know a thing about teaching, but at least they manage to keep the children quiet. The fault is not entirely their own. The rector who enlisted them made a great deal of the fact that he was desperate, that he had to have a teacher for every class, and that just being in Sunday School was something.

Somehow, in selling them on the idea of taking a class, he had made so much of the need and watered down the performance so much that their whole attitude toward their assignment was trivial from the start. Moreover, this attitude may easily become the atmosphere of a whole school. The impression gets around that very little is expected of the teacher besides being there, and keeping his charges relatively non-violent without the use of an anaesthetic.

Worse still, the attitude of watchman—and little else—may arise from the fact that, once started, teachers are given no aid, encouragement, or guidance. Handed the book in September, the teacher is left to his own ways. The way of supervision and coaching is the cure for this epidemic disease.

THE RECTOR AS COACH

In the public schools they now call it supervision, and the office of supervisor is among the most important in the whole school system. In Church circles the word "coaching" is being used, and it describes vividly a method and a personal relationship. The boys of the team will do anything for their coach. He watches them in action, and they know it. They work for his praise, will follow his slightest suggestion. They know that his reputation depends upon their performance. They give themselves, body and soul, during the season, to the team, the game. No wonder the office of athletic coach is so well paid. Good coaches earn their money.

A young priest says that he felt humbled when one of his teachers greeted him, "Hi, Coach!" Fresh from college days, he knew the responsibility of that office, and wondered if he could live up to the demand. And, like a good coach, the priest in the parish must claim his position and work at it. It means that, while he guides the whole school, as a

team, he watches the personal performance of each teacher. He has them all on his mind, and in his prayers.

Some clergy teach one class themselves, simply because of the lack of good teachers. But this is shortsighted, when it is realized that this prevents him from ever seeing any of the others in action. There is seldom any other person (except in the large parish) who is capable of observing and advising. The danger of having teachers impose upon him by asking him to take their class when absent is slight. For when the rector acts as the supply teacher for one Sunday he can learn volumes about the weak spots of the class, its tempo, character, and habits. Next week he can speak to the teacher, knowing better just what is wrong. He will have seen, in class action, the difficult children, experienced the difficulties of heating, light, noise, inadequate equipment.

LOCKER ROOM TALKS

Between halves the team assembles in the locker room where the coach lectures them according to his own notion of their need. He may stress a weak spot in the opposing team, or blunders they have made. Or, he may just praise and encourage them to go back there and win. Tactics, of course, but mostly inspiration.

Teachers' meetings are a great opportunity for this talk. But for the most part it will be accomplished by the personal conference. This need not be at a set time, or by appointment. The right word may be slipped in during the intervals of a Sunday morning. "You were telling that story marvellously this morning. And I noticed how much better they were responding in the discussion." "I noticed today that you had the workbooks distributed too soon." Or, calling at the teachers' home, he goes over the next few lessons, making suggestions from his wider knowledge.

Many a fine teacher would be saved to the Church, who would otherwise quit in discouragement, or degenerate into a "sitter," if this patient, thoughtful guidance were provided her. No doubt we have been placing all too much value upon complete systems and texts, and not enough upon the teacher as a person, mid-course in her career, and in need of the human stimuli of praise, encouragement, and constructive advice.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Robert Ashton, Priest

The Rev. Robert Ashton, a retired priest on the Presiding Bishop's list, died on June 17th in the Medical College Hospital in Richmond, Va. He was buried from St. John's Church, Richmond, and was interred in Oakwood cemetery, Richmond. Officiating clergymen were the Rev. W. Leigh Ribble, resident of the Richmond clericus, and the Rev. Robert B. Echols, rector of St. John's Church.

Mr. Ashton was ordained to the diaconate in 1926 and to the priesthood in 1928 by Bishop Juhan of Florida. He served parishes in Orangepark, Fla., and Iron Mountain, Mich., retiring several years ago to make his home in Richmond.

Lewis C. Beissig, Priest

The Rev. Lewis Charles Beissig, rector of St. Elizabeth's Church, Floral Park, L. I., N. Y., since May 1st, and chief of chaplains in New York State for the Veterans' Administration, died July 1st in St. John's Hospital, Brooklyn, after several weeks' illness. Bishop DeWolfe of Long Island was the celebrant at a Requiem Mass in the Church of the Resurrection, Richmond Hill, on July 5th. The burial followed in Evergreen Cemetery, Brooklyn.

Fr. Beissig was born in Brooklyn in 1898. Before preparing for the ministry he was secretary of the Army YMCA on Governors' Island, from 1919 to 1926. He studied at the University of Colorado, Columbia University, and the General Theological Seminary, and was ordained to the diaconate by Bishop Ingley of Colorado in 1931 and to the priesthood by Bishop Larned,

Suffragan of Long Island, in 1932. He was priest in charge of All Saints' Church, Richmond Hill, and St. Andrew's Church, Queens' Village until 1940, when he entered the Army.

Fr. Beissig is survived by his wife, Mrs. Katherine C. Ohlandt Beissig; two daughters, Mrs. Carolyn R. Holy and Miss Marilyn M. Beissig; and two brothers, Robert and Clarence Beissig.

Myles Hemenway, Priest

The Rev. Myles Hemenway, formerly a canon of St. Luke's Cathedral, Portland, Maine, died on July 5th at his home in Portland.

Fr. Hemenway was educated in the Bangor Schools and was graduated from the Bangor Theological Seminary and Andover Theological Seminary. He was ordained in the diocese of Pittsburgh in 1890, later becoming rector of St. Peter's Church, Butler, Pa. Fr. Hemenway also was rector of St. Jude's, Seal Harbor, and St. Mary's, North East Harbor, Maine. In 1924 he was appointed canon of St. Luke's Cathedral, Portland.

The Solemn Requiem was sung in the presence of Bishop Loring of Maine. The dean of the cathedral, the Very Rev. William D. F. Hughes was celebrant; the Rev. John Gulick, deacon; and the Rev. Harold McElwain as sub-deacon. The Rev. Canon C. E. Whipple was master of ceremonies.

Charles Otis Scoville, Priest

The Rev. Charles Otis Scoville, rector emeritus of Trinity Church on the Green, New Haven, Conn., died in a hospital in Battleboro, Vt., on June 4th. The funeral service was held in Trinity Church, New Haven, June 7th, and was conducted by the Rev. Howard Perkins, the Ven. Donald Green, and the Rev. C. Lawson Willard, Jr.

Born in Montpelier, Vt., Dr. Scoville was graduated from Yale in 1887 and from the Berkeley Divinity School, Middletown, Conn., four years later. The honorary degree of D.D. was awarded him by Trinity College, Hartford, Conn., in 1919. He was ordained to the diaconate in 1889 by Bishop Bissell of Vermont and to the priesthood in 1890 by Bishop John Williams of Connecticut.

Dr. Scoville served as rector of St. James' Church, New Haven, Conn., from 1889 until 1892, when he was appointed assistant at Trinity Church, New Haven. After becoming rector in 1908, he served in that capacity for 28 years.

He is survived by his wife and daughter.

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CHANGES

Appointments Accepted

The Rev. W. Francis Allison, formerly vicar of Warren county associate mission, headquarters at Belvidere, N. J., is now rector of St. Paul's, Montrose, Pa. Address: St. Paul's Rectory, 72 Church St., Montrose, Pa.

The Rev. Thompson Chester Baxter, formerly rector of Trinity, Plattsburg, N. Y., is now assistant at Grace Church, Providence, R. I. Address: 1639 Warwick Ave., Hoxsie, R. I.

The Rev. Walter Roberts Belford, a student at the School of Theology, Sewanee, Tenn., will become deacon in charge of St. Philip's, Beeville, and the Church of the Ascension, Refugio, Texas. Address: Beeville, Texas.

The Rev. George H. Easter, formerly rector of St. Stephen's, Niagara Falls, N. Y., is now a canon of Christ Church Cathedral, St. Louis, Mo. Address: 1210 Locust St., St. Louis 3, Mo.

The Rev. L. Franklin Evenson, curate of Trinity, Portland, Oreg., will become rector of St. Barnabas', McMinnville, Oreg., September 1st. Address: St. Barnabas' Church, McMinnville, Oreg.

The Rev. Rob Roy Hardin, rector of St. Luke's, Des Moines, Iowa, will become associate rector of St. Andrew's, Kansas City, Mo., August 17th. Address: St. Andrew's Church, Meyer Blvd. and Wornall Rd., Kansas City, Mo.

The Rev. Paul F. Heberger, rector of St. Peter's, Smyrna, Del., will become rector of Holy Trinity, Oxford, Md., September 1st. Address: Holy Trinity Rectory, Oxford, Md.

The Rev. Christian Horace Kehl, rector of St. Peter's, Plymouth, and St. Andrew's, Alden, Pa., will become rector of the Church of the Advent, Alice, Texas, September 1st. Address: Beeville, Texas.

The Rev. Douglas W. Kennedy, rector of St. Paul's, Brookfield, Conn., will become rector of St. James', West Hartford, Conn., September 1st. Address: 171 Race Rd., West Hartford 7, Conn.

The Rev. Charles M. Lever, formerly rector of St. James', Riverton, Wyo., is now vicar of St. Paul's, Blackfoot, Idaho. Address: 72 N. Schilling Ave., Blackfoot, Idaho.

The Rev. Marion Maties, formerly rector of the Church of Our Saviour, Milton, Mass., is now rector of St. Andrew's, Mount Holy, N. J. Address: 437 High St., Mount Holy, N. J.

The Rev. W. Chave McCracken, recently ordained to the diaconate, is now assistant at Emmanuel Church, Webster Groves, Mo. Address: 125 Orchard Ave., Webster Groves 19, Mo.

The Rev. Perry F. Miller, formerly a student at Berkeley Divinity School, New Haven, Conn., is now curate at All Saints', Meriden, and the Church of St. John the Evangelist, Yalesville, Conn. Address: Church St., Yalesville, Conn.

The Rev. Robert L. Miller, recently ordained to the diaconate, is now assistant at Grace Church, Kirkwood, Mo. Address: 748 N. Kirkwood Rd., Kirkwood 22, Mo.

The Rev. Paul Stevens Oliver, formerly rector of Zion Church, Rome, N. Y., is now chaplain to the Episcopal students at Cornell University, Ithaca, N. Y. Address: Barnes Hall, Cornell University, Ithaca, N. Y.

The Rev. Wilbur R. Schutze, locum tenens at Christ Church, Stevensville, Md., will become rector of St. Paul's, Palmyra, Mo., September 1st. Address: St. Paul's Rectory, Palmyra, Mo.

The Rev. Leonard F. Thornton, vicar of St. Luke's, Valley Park, and Epiphany Chapel, Woodbine Heights, Mo., will become executive secretary of the student YMCA at the University of Missouri, September 1st. Address: 720 Missouri Ave., Columbia, Mo.

The Rev. George R. Turney, formerly rector of St. Mark's, Medford, Oreg., is now rector of St. Michael and All Angels', Portland, Oreg. Address: 1704 N.E. 43rd, Portland 13, Oreg.

The Rev. Frederick H. Wielage, formerly vicar of Holy Trinity, Prairie du Chien, Wis., is now vicar of St. Barnabas', Richland Center, Wis. Address: 291 N. Main St., Richland Center, Wis.

The Rev. Rupert G. Witt, formerly vicar of Trinity, Kingman, Ariz., is now priest in charge of Holy Trinity, Ukiah, and St. John's, Lakeport, Calif. Address: 304 N. Pine St., Ukiah, Calif.

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POSITIONS OFFERED

WANTED: Teacher with elementary experience, grades 1-3 at The Blue Ridge School, Saint George, Greene Co., Virginia, which is 23 miles northwest of Charlottesville. This is an opportunity for service in a really missionary school of the church. Small, personalized classes, adequate salary with room and board. Congenial staff. School opens September 8th.

WANTED: Experienced and consecrated teacher for parochial school in Los Angeles, California. Elementary grades. Position must be regarded as including definite missionary opportunity. Reply. The Rev. Robert M. Crane, 323 N. Ave. 56, Los Angeles 42, California.

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YOUNG MARRIED CLERGYMAN desires position doing juvenile institutional work in city mission society with parish connection. Have had experience and training in social work. Minimum salary \$2700 and maintenance. Reply Box S-3255, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of long experience wants position in South-Coast preferred. Testimonials. References, Trial or Substitute. Reply Box S-3252, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, experienced, recitalist; Episcopalian, 32 years old. Full-time position desired. Boy or mixed choir. Excellent recommendations. Reply Box V-3257, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Resignations

The Rev. Albert Broadhurst, formerly rector of St. James', Titusville, Pa., and secretary of theocese of Erie, has retired. Address: Box 152, townsville, Pa.

The Rev. Claude E. Remick, a canon of Christ Church Cathedral, St. Louis, Mo., and secretary of the convention and diocesan council of theocese of Missouri, retired May 1st. Address: 1210 ocust St., St. Louis 3, Mo.

The Rev. Arthur E. Woodward, rector of St. Paul's, Palmyra, and St. Jude's, Monroe City, o., will retire September 1st.

Changes of Address

The Rt. Rev. Henry O. Phillips, formerly addressed at 636 Avenham Ave., Roanoke, Va., should now be addressed at 2730 Avenham Ave., oanoke 14, Va.

The Rt. Rev. R. E. L. Strider, addressed for the summer at Rose Hill Farm, Kearneysville, V. Va., should now be addressed at 28 Maple Ave., Wheeling, W. Va.

The Rev. C. V. Kling, formerly addressed at 585 th Ave., Troy, N. Y., should now be addressed at 737 4th Ave., in that city.

The Rev. George B. Leckony, formerly addressed at R. D. 1, Hudson, N. Y., should now be addressed at Stottville, N. Y.

The Rev. James P. Lincoln, formerly addressed at St. John's Church, Warrington, Fla., should now be addressed at Box 4882 in that city.

The Rev. Paul E. Langpaap, formerly addressed at 2451 Ridge Rd., Berkeley, Calif., should now be addressed at St. Paul's Church, General Delivery, Bishop, Calif.

The Rev. Claude L. Pickens, formerly addressed at the American Church Mission, Lion Hill, Wuhu, China, should now be addressed at the American Church Mission, 38 Pogan Rd., Hankow, China.

The Rev. Ernest W. Scully, formerly addressed

at 6575 W. Manchester, Los Angeles, Calif., should now be addressed at 8110 Kemper Ave., Los Angeles 45, Calif.

Ordinations

Priests

Georgia: The Rev. William Turner St. John Brown was ordained to the priesthood by Bishop Conkling of Chicago for Bishop Barnwell of Georgia in St. Luke's Church, Evanston, Ill., on June 12th. He was presented by the Rev. Edward T. Taggard and the Rev. William E. Sanders preached the sermon. Fr. Brown is curate of St. Luke's Church, Evanston, and may be addressed there.

Deacons

Easton: John Raymond Zinn Green was ordained to the diaconate by Bishop McClelland of Easton on July 19th in Trinity Cathedral, Easton Md. He was presented by the Rev. Robert Lee Bast and the Very Rev. Corwin C. Roach preached the sermon. Mr. Green is chaplain of Seaview Hospital, Staten Island, N. Y., and may be addressed there.

Montana: Robert Daniel O'Hara was ordained to the diaconate by Bishop Daniels of Montana on July 17th in the Church of the Nativity, East Helena, Mont. He was presented by the Rev. Henry L. Ewan and Bishop Daniels preached the sermon. Mr. O'Hara is deacon in charge of St. Matthew's Mission, Glendive, Mont., and may be addressed there.

Oregon: Harry L. Newton was ordained to the diaconate by Bishop Dagwell of Oregon on July 4th in St. Stephen's Cathedral, Portland, Oreg. He was presented by the Very Rev. Charles M. Guilbert and Bishop Dagwell preached the sermon. Mr. Newton will continue with the Portland bank, and will devote his Sundays and spare time to the work of the Church.

Depositions

The Rev. Benjamin B. Brown, priest, was de-

posed from the Sacred Ministry by Bishop Gardner of New Jersey on July 11th in the presence of the Rev. Gordon Lyall and the Rev. Cecil Steen. The action was taken for causes not affecting his moral character.

Marriages

The Rev. Richard E. Benson and Miss Vada Parrish were married on June 14th in Christ Church Cathedral, St. Louis, Mo. Bishop Scarlett of Missouri performed the ceremony. Mr. Benson will do graduate work at the Menninger Clinic, Topeka, Kans., after September 1st, and he and Mrs. Benson may be addressed there.

The Rev. Edward Jacobs of All Saints' Mission, Bontoc, P. I., and Miss Marjorie Iverson were married in the Pro-Cathedral Church of St. Luke on June 25th. Bishop Binsted of the Philippines officiated.

Layworkers

Miss Marjorie B. Gammon, formerly director of Christian education at the Church of the Holy Trinity, Philadelphia, is now director of Christian education at St. Paul's, Walla Walla, Wash., and may be addressed there.

Corrections

The date of death of the Rt. Rev. Frank Du Moulin was incorrectly reported [L. C., July 20th]. Bishop Du Moulin died on July 9th. His home was in Philadelphia, Pa.

The Rev. H. Roger Sherman, Jr., was incorrectly reported [L. C., July 20th] as already being rector of St. Paul's, Franklin, Tenn. The date of Mr. Sherman's acceptance is October 1st.

L. C. Annual Corrections

The address of the Rev. Robert E. Wood is incorrectly listed (p. 520) as c/o American Church Mission, Lion Hill, Wuhu, China. Fr. Wood's address should be: Church of St. Michael and All Angels', Wuehang, via Hankow, China.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



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Sun 7:30, 9:30, 11

ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
Sun 7:30 & 11; HD 7:30
Grace Church, Forest Dale Sun 9

BUFFALO, N. Y.

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Very Rev. Edward R. Welles, M.A., dean; Rev.
R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

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9:30, Confessions: Sat 7:30

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CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 6th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

ST. FRANCIS' The Cowley Fathers
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Sun Masses 8, Low; 9:30 Sung with instr; Daily: 7;
C Sat 7:30-8:30 & by appt

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

DELAVAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 12th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions: Sat 5-6, 7:30-8

MASPETH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays:
HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D. D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, B.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); 7:30, 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5; 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capital Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.; Rev. Francis Voelcker
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

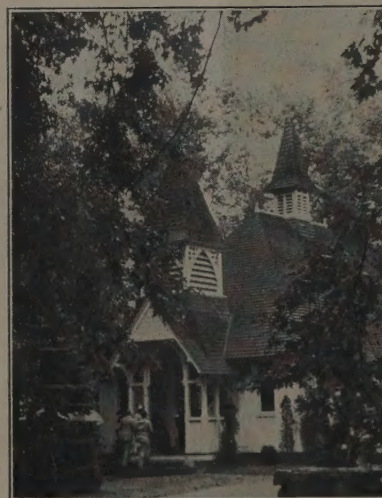
ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC
& Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10



CHURCH OF THE HOLY COMMUNION
LAKE MAHOPOC, N. Y.

SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby,
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed
8, Thurs 9; Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays:
Tues & HD 8, Thurs 10; Fri 7:30
Confessions Sat 11-12, 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason, r
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPIPHANY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, MP 2d &
4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Lit.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. G. William Robinson;
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill, Th.B.
Hiway U. S. 40 at Monument Place, Elm Grove
Sun 9 HC, 9:30 Ch S, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMON'S-BY-TH-SEA Rev. Wm. C. Heilmann
Sun HC 7:30, Cho Eu 10:30; Ch S 10:30, EP 7:30
Thurs & HD 9; Vacationists cordially welcome